T

614 are still distinguished by using the surname
565 Wakang, whereas the noble and commoner members
551 of this soa use the surname Ohorella. Thus
423 there are two parts to the soa Wakang as it were, a slave and a noble-commoner part, the former using the name Wakang and the latter using the name Ohorella.

614 The Wakang have no dati at all. Thus in the
423 soa Wakang there are people with no dati. As he
565 put it, there are two fam in the Wakang soa,
597 Ohorella and Wakang, but only the former is also
567 associated with a dati, which means that it owns land. Still, a Wakang may become a dati member via ambil anak. That is, this may take place by tulung dati. The only slave descendants here are those with the name Wakang, because the other soa had no slaves. The Ohorella may be either nobles or commoners. The only real nobles, i.e., bangsawan radja, are Ohorella.

621 The significance of the name rumah tau,
614 which he kept using instead of soa, is that it
551 means "people of the house." Thus rumah tau
174 Wakang means "people of the house Wakang." And this goes back to the original days when the negri was new and each soa lived in a separate section. In the beginning each soa lived in a single house. Thus an original map of Tulehu would show twelve houses, each with a separate name, which are preserved today in the names of the present twelve soa.

[171] This would seem to be how the stam-houses of the ancestor cult, for example, in Sumba, came to be; they are, or represent, the original house of the stam ancestors.

769 Once a year each soa, or rather all soa, have
614 a feast called aroha. At this time members gather
796 and do the fowl-killing referred to before. They
782 whisper messages to the soa ancestors via the
825 fowls before cutting off their heads (the bird-messenger theme).

4: Kennedy--141 E-5 (1949-1950)1955 OB1 Indonesia
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E

C 841 343 Menstrual huts are located just outside the kampong. They are used by women every month.

C [784] Momoli is the word for taboo.

C 344 778 I asked about the holiest objects in the big baileo, the blue bead necklace called tane mamoni. He said that there never had been one in the Pokolowoni baileo, but that there is one in Ahiolo. He knew about it and responded immediately.

C 764 The pagans of Pokolowoni bury the dead naked, in a flexed knee-to-chest position.

C 775 Mt. Solahua is considered the land of the dead.

C 561 368 575 476 883 527 In the whole Elpaputi area here there are age-grades of unmarried boys and unmarried girls. Boys and girls join these two age-grade organizations from age eighteen on. People marry late here. The boys group is headed by the kepala ngungare (boy) and the girls group is headed by the kepala djodjaro (girl). They own a mutual club house (in rather bad repair today) across the street from the Radja's house in Paulohi. In this society everyone is quite friendly, including the pagans and Christians. All of the young people belong. There are young people's feasts here. At these feasts they dance, sing, etc. They also come here to talk and to discuss where they might help someone who needs assistance with garden work, fruit culture, etc. They get a share of the harvest and have fun while they are assisting in this good work.

A 561 171 141 Ambon: Amazing: As we talked about the age-grades of Elpaputi,[1] Rehatta said that they have an identical organization in every kampong in Ambon. He says that they have the same names for the two kepala, and that they have the same activities. This checks with the cryptic remark about the Ambon age-grades which I think is in Vroklage.[2]

[1] [See preceding paragraph —Analyst]
[2] [See bibliography, cat. 113-- Analyst]

286 made such cloth on a simple loom. He said there
118 was no comb used.

303 There is still a little perfume made locally, although much more was made in former times.

576 Rehatta had never heard of women rubbing their noses.

178 Rehatta says that most of the taboos on pregnant women and those concerning pregnancy found
844 in Riedel are still practiced. For example, a
114 pregnant woman always carries a knife if she
[843] goes out. The umbilical cord is still tied with thread made of pineapple fiber, and the cord itself is still cut with a bamboo knife. They still bury the placenta in a cocoanut shell or in a pot. Flowers are planted over the spot. Damar brands are no longer burned for seven nights as was done before. In some places, for example, a few families in Soya, the placenta is thrown into the sea. As Riedel says, the bearers go straight to the sea, speaking to nobody and looking straight ahead. Rehatta saw such a group coming down from Soya recently and knew at once what was up.

561 Ambon: Rehatta says that every negri has not
887 only youth groups under kepala ngungare and
476 kepala djodjaro, but also old men's and old
171 women's age-grades, called upu-upu matahina and
368 upu-upu ama. They each have a kepala too. If
575 work needsto be done one can ask the kepala of any one of these and the work will be done free. They even bring their own food. Unlike the situation in Elpaputi, these age-grades in Ambon have no club houses.

773 The girl mentioned above, who appears from time to time, was the only daughter of Latu Silimau, the first Radja of Soya. For many generations, in fact until the present radja's generation, there was only one daughter per family in the Rehatta fam.

[See also cat. 116, p. 132--Analyst]

T

000 ing graves.)

764 We saw another grave house out near the hospital (which was built by the Japanese). We asked the women on the way back to what soa it belonged. They were uncertain and finally said Lating. This seems wrong, because they have one in the kampong. Gani says maybe they were keeping it a secret and would not give me the real name! He will check on this.

764 This grave business is the real fam feast I
171 have been seeking. The grave houses are like
769 the ancestor houses, for example, on Flores.
614 The aroha feasts used to be held annually
178 by each soa, and the kepala dati used the conch
[624] shells to call the ancestors. Only three soa still do this: Aser, Ei, and Ohorella. The soa not having grave huts any more have forgotten where their old ancestors were buried (or are they newcomers?). They are: Moni, Lou, Wani, Tuni, and Pari.

771 There are only four Christians here. The
797 people never discuss religion with Christians anywhere. There is no concern with nor interest in Christian religion. There are no missionaries, no cults, and no converts to Christianity. Nearly everyone is Mohammedan. The four Christians are three women and one man who is Chinese. All are married to Mohammedans.

769 There are no more pagans, although there are
771 plenty of survivals in the culture. The Moham-
793 medan priests make no fuss about the continued
182 interest in ancestors, spirits, etc. Indeed, they participate in the ancestor rites. Thus the imeum, a Lating, goes to the Lating feast.

There are no Mohammedan purists here, and no reformers. Mohammedanism is evidently more hospitable than Christianity to such survivals.

There seem to be no Hindu or Buddhistic elements.

N

231 apart. They[1] had names and these were passed
552 down. They are (the seventy-year old former
726 kepala soa of Patti remembered these, showing
an amazing hold of the old customs and legends
here): Wai Puti, Soa Puti, Merapi, Sepa Gunung,
Tomarisa, Lekahena, and Lekahala.

361 Then we went along the kampong street in the
171 other direction, looking down on paths on either
349 side leading to lower levels where there were
other houses. This is much like the mountain
villages in North Luzon, but the houses and
yards and streets are immaculate (the Rani says
that before Gaspersz was radja it was a lousy
kampong, but he cleaned it up). At the end of
the street was a magnificent stone stairway
with over eighty rises which are wide and fur-
nished with a balustrade. This looks like Nias,
or more like old Mexico. It is of cement and
was built around forty years ago. It must have
been made at a terrific expense of labor, and
all the cement had to be carried up here. The
[339] cement is made along the shore here from coral
rocks which are burned on great heaps of wood.
I remarked that it must have been like building
a Pyramid. In the very center of the stairs
half way up is a great boulder. It fell four
years ago, and the stairs were badly broken.
For four years they have been painfully splitting
it with fire, but little has yet been accomplished.
On top is the church, an ordinary but impressive
location, high and open. It is like an Aztec
[778] temple. And this is not a bad notion, as not
[614] far from the church, beside it and on an even
[346] higher little hill with rough steps leading to
it, is the teong soa Patti, the sacred ancestral
hill of the Patti. This is the radja's soa.

778 The top is flat and here is located the batu
619 pemali. It is flat and low. Later I asked the

[1] [i.e., the seven war logs of the Kapitan--Analyst]